



Lady Chaworth Monument
in St. L. Church



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in St. L. Church

Wren

A *the gift of his
beloved duell*

SERMON

AT THE

FUNERAL

OF THE

RIGHT HONOURABLE

THE

Lady JANE

Eldest Daughter to his GRACE
WILLIAM, Duke of NEWCASTLE,

AND

Wife to the Honourable
CHARLES CHEYNE, Esq;
At CHELSET.

Novemb. 1. Being All-Saints day.

By Adam Littleton, Preist.

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CAVENDISH Duke of *NEWCASTLE.*

7

W^o. S. Bickley

His Book 1756

Thomas. Bickley 1756

PROV. XXXI. 30.

*Favour is deceitful, and Beauty is vain : but
a Woman that feareth the Lord, She shall
be Praised.*

R: Noss
A.D: 21st A
1669
Z

WHO King *Lemuel* and his Mother, mentioned in the first Verse of this Chapter, were, I shall not undertake to decide ; 'Tis agreed on by most Interpreters, that by *Lemuel* is intended *Solomon*, who, as *Grotius* observes, was *Oetanominis*, had eight several Names given him in Scripture, and by his Mother consequently is meant *Bathsheba*, (though the same *Grotius* intimate too, it might be *Hezekiah* himself, who order'd the Collection of these Pro-

verbs, and his Mother *Abijah* the Daughter of *Zechariah* :) and that *Lemuel* was *blanda matris Appellatio*, a made word of Kindness to sweeten her motherly Instructions.

In the *Chapter*, that we may come orderly to the *Text*, there are two main Parts to be observed.

I. The *Queen Mothers Lesson* to the young Prince her Son, in the Nine first *Verses*.

II. The *Character of a good Woman*, from the 10. *verse* to the end. Which if it be but the continuation of the Mother's Lecture, is then a *Direction* to him how to chuse a Wife : but if we take it for a Composition of Solomon's, then 'twill be a dutiful *Return* of the Son to his Mother's Instructions, in a large *Commendation* of her Wisdom and Care ; wherein he sets her forth as the Pattern of her Sex, and pleats *Laundum Collam*, a Garland and Imperial Wreath of Praises for his Mother's Royal Head.

Be this *Good Woman* then, in the History, *Bathsheba*, or *Abijah*, or (as the Popish Expositors

positors turn it) the *Blessed Virgin*; be she, in the Allegory, the *Church*, or any pious Soul; it cannot be deny'd, but that even Literally it belongs, and may properly be apply'd to any Good Vertuous Woman whatsoever of the whole Sex; who is here Commended through all the Letters of the Hebrew Christ-cross-row: This being *Carmen Alphabeticum in Laudes Bonæ Fœminæ*, an Alphabetical Poem in the Praise of a Good Woman.

And though the whole of the Description be *Praise*; yet we may take a distinct notice of two *Particulars* contained in this Poem.

I. Her *Properties* or *Vertues*, reckon'd up all along to the 28. verse.

II. Her *Praise* more Emphatically express in the very Close, the four last Verses.

Her *Vertues*, to give you a brief Summary of them, are

Her *Conjugal Fidelity*; verse 11.

Her *Kindness and Constancy of Affection*;

verse 12.

Her

Her *Houswifey* and *Diligence*; v. 13. 19.

Her *Thrift* and *Menage*; verse 15, 16.

Her *Industry* and *Affiduity*; vers. 17, 18.

Her *Charity* and *Liberality to the Poor*; verse 20.

Her *Providence* and *Forecast*; verse 21.

Her *Magnificence* in her *Furniture* and *Apparel*; verse 22.

Her *Reputation* in *Publick*; v. 23. 25.

Her *Traffick* and *Credit abroad*; in *Selling*, v. 24. in *Buying*, v. 16. and in *both*, v. 14.

Her *Discretion* and *Obligingneß* in her *Discourse*; v. 26.

Her *Care of Home*, and *good Government of her Family*; v. 27.

Her *Praise* to these many *Vertues* is three-fold.

1. *At Home*, by her *Husband* and *Children*; who do not speak out of Flattery, but as having been constant Witnesses of her *Vertuous Carriage*, ver. 28. commanding her in this form of words, ver. 29. *Many*

Daugh-

*Daughters have done Vertuously, but Thou ex-
cellest them all.*

2. *Pro Rostris*, solemnly out of the *Pulpit*, in the words of the *Text*: for so *She shall be praised*, implies a solemn *Commemoration* of her *Vertues*, and an *Encomiastick Harangue* upon her *Person*.

3. For an everlasting *Memorial* of her, throughout *the whole Country*, where she lived: common *Fame* shall do her that right; in the last Verse, *Her own Works shall praise her in the Gates*: to wit, *among the Elders of the Land*, as 'tis ver. 23. among the Nobles and Rulers of the Kingdom; Persons of the highest Place and greatest Quality.

Our present business is that Part of her *Praise*, which is to be perform'd in this place: whereto, as I have always accounted it no mean Advantage of my life to have been known to a Person of so eminent a Worth and Goodness; so I find my self somewhat enabled by that personal Knowledge for a fair discharge of the Duty of this Hour, without being much beholding either to

publick Report, or private Information : though the Whole almost, of what I have to say, will be That too, which All, that hear me, will readily back with their Testimony.

To come to the busines then ; the *Vertuous Woman's Commendation* here is expressed,

I. Negatively, or, if you will, Comparatively. *Favour is deceitful, and Beauty is vain.*

II. Positively : *But a Woman that feareth the Lord, She shall be Praised.*

As if he had said, *Favour and Beauty* are Idle, Insignificant, sorry, mean, toyish Things, that deserve not serious Commendation, at least are not fit to come in Competition with *Virtue and Discretion and Piety*, which are the truly Laudable Qualities, and make the only durable lasting Foundation, to erect a Monument of *Praise* upon. 'Tis indeed the Humour and Custom of wanton loose Wits, to Court the Beautiful, to Commend the Fair, and the Gay ones in their

Sonnets ;

Sonnets ; and to make *Elogies* upon them, while they are Living, and *Elegies* when Dead : but alas ! Those are poor Subjects in comparison of the Good and Vertuous ; and when those Poets Laurels and their Mistresses Praises too shall be blasted by *Truth*, and withered by *Time*, the Woman that fears the *Lord*, the Pious Lady, the Vertuous Matron shall be Praised on still, and her Memory ever continue fresh and green.

We shall, to clear our way for the proving *Virtue* the alone Praise-worthy thing, shew the *Deceit & Vanity* of those other two Candidates for Praise, *Favour and Beauty*.

Favour, in the Original, *Grace*, that is, the gracefulness of Habit, Gesture, Gate, Discourse, and the Attractives of a hansom Carriage, so as to gain Beholders Love ; *as abovesay* the Septuagint, the *Complaints* of Conversation, which do readily procure peoples Favour and good Opinion. Ag in, *Beauty* in the Symmetry and Proportion of Parts, in the Feature and

Complexion ; That which strikes the Eye and affects the Heart. And yet both these *deceitful* and *vain* ; for these Reasons.

1. *As Frail and Subject to Decay*, whether in their own *Nature*, (or which is all one as to the Praise and Esteem of them) in the *Opinions* of Men. The Fairest Face is as brittle, as the Glass it views it self in, and is at best thus but a *Miroir* of Beauty, and when broken with Age or marr'd by Disease, becomes a *Looking-glaß* of Mortality. The distinction betwixt Beauty and Deformity is quite lost in the Grave, and many times before they come there. Besides, These are things, that owe their Estimate to the *Opinion* of men, and not to any *Intrinsic Value*; which is therefore as mutable and uncertain as *Opinion*, which 'tis built upon. And this crys up one thing to day, another to morrow. Thamar, after Ammons wicked satisfaction, was as Unpleasing in his eyes, as she was Fair before. Nay, the Text says, that *the Hatred, wherewith he hated her, was greater than the love, wherewith he had loved her.*

And

And it appears so by his usage of her ; for a *Friend* was employ'd to bring her in, but a *Servant* serv'd to turn her out, and bolt the door after her.

2. *As things that may be Counterfeited and put on.* These are many times but ascititious Ornaments : when *Art* is taught to supply the defects, and to repair the decays of *Nature*. Nor is *Beauty* alone thus false, when some through a Fantastick Pride or some worse Distemper, walk as if they were their own *Sepulcres, Painted*; but *Favour* or *Grace* it self may be abus'd to meretricious ends ; whilst in a demure Aspect, and a graceful Behaviour, it may be difficult to distinguish betwixt a *Courtesan*, and a *Matron*, betwixt the *strange woman* and the *woman that fears the Lord*.

3. *As they prove too frequently Occasions of Evil, and Incentives to Lust.* This is indeed *Fallax Gratia*, a deceitful Favour, which leads into Temptation, and a vain *Beauty* which insnares and betrays the Soul. Thus some of the *Fathers* tell us, the *Angels*

gels themselves were surpriz'd with the Beauty of *the daughters of men*; from whom came the Impious race of *Giants*. Some Holy persons have upon this consideration been remarkably Severe to themselves, mischieving their Bodies to secure their Souls, and preferring a Voluntary Deformity before an Involuntary Temptingness. *Matthew of Westminster* tells us, that in the year of *Christ 870*. when the *Danes* were got into this Island, *St. Ebbe* with all her Nuns of *Colingham* did all by one consent cut off their noses and upper lips, to discourage wicked Attempts, and to preserve their Chastity: which disappointment so inrag'd the *Danes*, that, turning their Lust into Cruelty, they burnt them all alive together with their Abbey. And *Vincentius Bellovacensis* tells us of another English Nun, who being for her lovely Eyes coveted of one of the King *Richards*, and by him demanded of the *Convent*, got both her Eyes pluck'd out, and sent them to him, as a Present, in a Dish; with this Comple-
ment,

ment, that her Eyes were at the King's service, but her Heart was to be only Christ's. This was very close to the Letter ; If thine Eye offend thee, pull it out. O dangerous Beauty, which dost so hazard Vertue, when 'tis in thy company ! O unfortunate Vertue, that art thus fain to wound and mangle thy self, that thou mayst be kept Intire !

However, notwithstanding this *deceitfulness* and *vanity*, Those Advantages of good Carriage and a Courteous Behaviour, of Beauty, and a graceful Aspect, are not absolutely to be condemn'd, or to be at all disparaged by us, where God gives them ; they being Blessings, as they come from his Hand. And *Vertue* and *Piety* it self doth by this means oftentimes meet with a fair Respect, and a kindly Welcom in the World ; a good Face and an ingenuous Address being a kind of potent Recommendation even to Strangers, who will be ready to think the Face a good *Index* of the Mind ; and a fair compos'd Body a suitable

able lodging for a Beauteous Soul. So I know not how, *Vertue* having *Favour* and *Beauty* for its Attendants and Maids of Honour, appears more Serene; and yet no less Majestick; and does more plausibly insinuate its Aw and Veneration into peoples minds.

Nor is our *Vertuous Woman* here wanting in these Imbellishments, which may be requisite either to her Sex or State; but is like the *Merchants Ships*, to which she is compar'd in the 14th ver. even in this Sense, that she is not without her Tackle and Ornaments. We find in the 22^d ver. that *her Cloathing is Silk and Purple*: she goes in good Habit, in a rich and fashionable Garb, and ver. 26. that *she openeth her Mouth with Wisdom; and in her Tongue is the law of Kindness*: she charms all she Converses with, and wins them with her Discourse. But then she prizes these *Advantages* under these three *Conditions*.

1. *Not so as ambitiously to seek them, or fondly to Vaunt them.* She would not bor-

row

row a Complexion from her Boxes ; but, what S_t Nazianzen says of his Sister *Gorgonia* in her *Funeral Oration*, likes that Red best, which she owes to a blushing Modesty, and that *White* or *Pale*, ^{which} comes by a severe Abstinencē.

2. *Not so as to be Proud of them, or to Rely upon them as solid Goods.* Beauty is a thing but skin-deep, and at best is but a *Set-off*, no real Substance. Piety is her alone Confidence, and *Vertue* design'd for the Pillar of her *Praise* ; whereon her fair Name shall be engrav'd in legible Characters to succeeding Generations.

3. *Not so as to Mis-employ them, but to Guide them with Vertue and Discretion.* She likes a Chearful, but would not have it a tempting Look. She composes her self all over exactly to Innocence, and then makes that very Innocence all over Complaisant : and above all things takes care, that Beauty may not be her Crime, and that the Fair *Vessel*, her Soul is Imbarked in, may not want a good *Pilot*, a Virtuous Mind to Govern it.

C

And

And this for the Negative or Comparative Part, that *Favour* and *Beauty* are not of themselves Things commendable in Women, any further then they are accompanied and manag'd by Discretion and Virtue. We come now to the Position, which is that *a Woman, which feareth the Lord, she shall be Prais'd.* In which Proposition we have,

1. The Subject; *a Woman, with her Qualification; that fears the Lord.*
2. The Predicate; *She shall be Praised.*

W O M A N, in the primitive design of Nature, *God's Master-piece*, being the last work of Creation, and made with a great deal of Deliberation and Solemnity. For to look upon her as a Supernumerary Creature, and one brought into the world by the *By*, besides the Creator's first Intention, upon *second Thoughts* (though Those too amongst us Men, with whose methods it pleases God out of condescension to comply,

comply, pass for the *Wiseſt*) is to lay a foul Imputation upon *Divine Wisdom*, as if it had been at a stand, and were to seek. Wherefore, as we use to argue, that *All things* were made for the use and service of Man ; because He was made *Last* of all : I do not see, if that Argument be good, why the same *Consequence* should not be of like force here too, that *Man* himself was made for the service and affectionate Care of the *Woman*, who was fram'd not only *after* him, but *out of* him too, the more to Ingage his tenderest, and dearest Respects. Certainly this manner of Production doth plainly evince the Equality of the *Woman's* Merits and Rights with *Man* ; she being a noble *Cyon* transplanted from his Stock, and by the Mystery of Marriage Implanted into him again, and made One with him. She is then Equally at least partaker with him of all the *Advantages*, which appertain to *Humane Nature*, and alike Capable of those *Improvements*, which by the Efforts of Reason and the Methods of Education

and the Instincts of the Blessed Spirit are to be made upon it, and no less fitted in her natural Ingenuity for all kind of *Studies* and *Employments*: though Custom, like a *Salique Law*, hath excluded them from Publick Offices and Professions; and confin'd them mostly to the narrow Territories of *Home*. Our *Vertuous Woman* here, besides her *Oeconomical Government* (wherein her Husband's cares are not concern'd) plays the *Purchaser* and the *Merchant*, ver. 16. and 24. though too, whilst her Husband is fitting in the gates among the Elders of the Land, ver. 23. her hands are holding the *distaff* at home, ver. 19. A Learned Woman of Utrecht, has in a Printed Discourse fairly in this behalf vindicated the Reputation of her Sex. Nor are there wanting Illustrious Examples of Those, who for Atchievements in *Arms* and Attainments of *Arts* have not come short of the Bravest Men; and left behind them signal proofs, that their *Minerva* can upon occasion, as well weild the *Sword*, and manage the *Pen*,

as lay her hands to the *Spindle*. One Instance out of our own History will be sufficient ; *Elizabeth* of Happy Memory, who 44 years together sway'd the Scepter of this Realm, with as much Repute as ever any of her Predecessors did, and through all her Reign shew'd at once the Spirit and Resolution of her *Father*, and the Policy and Wisdom of her *Grand-father*, without their Vices.

Hence it was, that all *Arts* and *Sciences*, all *Virtues* and *Graces*, both *Divine* and *Moral*, are represented in the shape and Habit of Women. Nor is there any reason for fancying *Angels* themselves more of Our Sex then of the Other ; since amongst them there's no such Distinction, but they may be as well imagin'd *Female*, as *Male*. Above all, for *Piety* and *Devotion*, which is the Top-perfection of our Nature, and makes it most like *Angelical*, as the Capacity of Women is as large, so their Inclinations are generally more vigorous ; the natural Bias and Tendency of their Spirits lying

lying that way, and their softer Temper more kindly receiving the supernatural Impressions of God's Spirit. This is *That*, if any thing, which gives their Sex the Pre-eminence above us Men, and gains them just advantages of *Praise*; that, whereas Those, who have only a hansom Shape and good Features to command them, are Ador'd and Idoliz'd by persons of slight Apprehensions and ungovern'd Passions; *Pious* and *Vertuous Women* command the Veneration of the most Judicious, and are deservedly Admired by Holy Men and Angels. Hereupon St. Jerom, though no Friend to a Married life, yet seem'd to pride himself in his Acquaintance with *Vertuous Women*, and made so many Addresses to *Religious Ladies*, that those very *Epistles* and *Missives* of His, which wear *Female Names*, would make a competent Volume of themselves. And our Blessed *Lord* himself has in his History honour'd *Them* with a frequent mention, as his ordinary *Associates* and constant *Attendants*. Thus
the

the Woman who feareth the Lord shall be praised.

That's the Qualification ; *She that feareth the Lord* : for that is the right *Vertuous Woman*, in the 10. ver. whose price is far above Rubies. But there we have an Objection, which I must first take out of the way : Where shall we meet with such an One ? *Who can find a Vertuous Woman?* I can speak it with as much Truth, as I must speak it with Sorrow, we have lost One ; for by all the Description, if there be such an One to be found, This was *She*. But this *Question* does not import an Impossibility, but only the Difficulty of finding her. He had in vain taken all this pains to describe her so at large, if there be no such Person to be found. There are sure such Women ; more perhaps then Men, as Men are now, deserve there should be ; and as they are extraordinary Blessings, so they that Fear God shall meet with them. 'Tis shrewdly *Obser'd* by one, that the reason

son of their Paucity proceeds from us Men. Men being generally so Evil, as they are, make Women generally not so good, as they would be.] For at that time of the World, when Men priz'd *Vertue*, and made that the Standard of their Affection and the Sole Object of their Choice ; when Discretion and Goodness were lookt on as the Taking things, and Piety alone, was accounted a sufficient Portion ; then in that *Golden Age*, the great Emulation of that Sex was, who should weigh most in real Deserts, and come best Dowried with those desirable Qualities, when *Wives* were to be bid for, and purchased at considerable Rates. But now since the Scales have been turn'd, and love has been brought into the Market, that *Vertue* and good Education are undervalued, and *Wealth* is become the Lovely Thing, and all the Shafts of mens Desires are Tipt with Gold and Silver ; or else by *Some* that lay their Judgments aside, and let their Fancy choose for them, *Beauty* is made the Mark, [and so there be a fair

fair inviting Outside, no regard had to the Inward disposition of the Mind ; 'twas Consequent that Women also should grow more negligent of Virtue, and apply themselves more particularly to those Things, for which they were to be priz'd and esteem'd by Men. And yet there are still, notwithstanding this Degeneracy of Manners, such Women to be found of the Primitive Stamp ; who, though they may, in common Civility to Vulgar Error, comply in sinless *Fashions* and *Modes*, and in the Innocent *Ceremonies* of life (taken up by Others peradventure, to ill Ends, in these corrupt Ages) yet do make it their main Employ to enrich and beautifie their Minds, and bestow most of their Time in the Culture and Adornments of their Souls. To find them out, let us Examine the Character, by which the Hué and Cry is made. She, whom we call the *Vertuous Woman*, goes amongst the Interpreters under several names.

לְשָׁנָה [Esheth Hba'il] say some, a

D

Stout

Stout Valiant Woman; so the French, *une Vaillante Femme*: a *Virago*, one fit to lead an Army; so that, as it follows in the next verse, *her Husband shall have no need of Spoil*. Fear being so natural to this Sex, it looks like Miracle to meet with such an One; and yet we read there have been whole Nations of Them: Witness the *Amazonian Courage*, and the valour of the *Spartan Ladies*.

Others, strenuam & sedulam, a busie Industrious Woman, one of a stirring active Spirit.

A Woman of Wealth and Riches, says *Aben Ezra*, which is not One of a great Portion; for Then there was no such Custom; but one that by Industry and good Managery got Wealth: so in the verse before the *Text* she is commended in the Margin of our Bibles, *Many Daughters have gotten Riches, but Thou surpaskest them all.*

A right good Vertuous Woman, so the *Chaldee*: one that in her Carriage and Actions shews that she has the Fear of God in Her.

A Discreet Wise Woman, say Others ; or as an ancient Armenian Copy has it, one of a Sound Brain, and a good Understanding : and this falls in with the Fear of God here, which, the Wise Son and the Pious Father both tell us, is the Beginning, or, as the Hebrew word imports, the Sum Total of Wisdom. And they have a good Understanding that Do thereafter.

This fear of God doth not only Contract, but Dilate the Heart too, laying Restraints indeed upon the Conscience from Sin, but withal Inlarging the powers of the Soul to all kind of Duty : for 'tis an Ingenuous Filial Fear, that has a very quick sense and tender Apprehension of God's Displeasure, and makes her wary of offending him, either in Doing any thing that should not be done, or Omitting ought that should. 'Tis not a Fear then, that ariseth from the Weakness and Imbecillity of Female Constitution, which renders them more apt to Devotion ; but is very well consistent with that Valour and Courage, which the 70, and

other Interpreters make the great Ingredient of the Character, Imboldning us and putting us on to Do or Suffer any thing for God's sake. And we may consider it Two Ways. 1. In the Root and Principle. 2. In the Branches and Productions.

In the *Principle*, 'tis a *Reverential Fear*, which composes the Inner man to becoming Thoughts and awful Apprehensions of God, and obliges the Heart close to him with Silken Cords, and binds up all the Affections, that they may not run loose after Vanities, but fixes them upon Heavenly things, and suits all the *Passions of Humane Nature* in a fit and constant Correspondence to the *Attributes* of the *Divine*; so as to *Love* him for his *Goodness*, *Admire* him for his *Wisdom*, *Dread* him in his *Power*, stand in *Aw* of his *Justice*, take *Delight* in the remembrance of his *Mercies*, and at last to be swallowed up into *Him* in the Contemplation of his *Infiniteness*, in all These.

In

In its *Operations*, that is, in all the Actions of Life ; for, like the *Warp*, it runs through the whole *Web* of all Her Duties ; it Tutors the Senses, and puts all the Members in Array, and orders the Outward man into an answerable *Decorum* to the Inward ; that her Looks, her Speech, her very Gesture and Carriage, prove innocent Expressions of honest Meanings, and a Virtuous Mind ; and all the *Phænomena* and outward Appearances of Her in her Conversation are but the natural Representments of her Bright Spotless Ingenuous Soul, the fair Inmate of a rightly Disciplin'd and well Order'd Body.

The Fear of God then comprehends in it all Religious Worship, both Internal and External : nor doth it consist in an hypocritical Demureness, and a distantial Pride, or supercilious Contempt of others, but in a sincere Humility to God, and Charity to Men ; when, which is the Virtuous Woman's Practice, what with Church and Closet on the one side, to which she alway pays

a regular Attendance ; and her *Family* on the other, which she is always, what with Instruction, what with Example, looking after, She is continually Employ'd, and divides her Time betwixt the Offices of a Cheerful *Devotion* and the Duties of an In-dearing *Converse*.

Now certainly if there be such a Reward as *Praise* appointed for the *Pious*, if *Honour* hath its Temple adjoyn'd to that of *Virtue* ; then this *Pious Vertuous Woman*, here mention'd, must be reckon'd the truly *Honourable Woman*, and will deserve to have her Grave strow'd with Roses and Violets, and her Memory crown'd with Flow-ry Chaplets and Myrtle Wreaths of fra-grant and lasting *Praises*.

That's the Next thing we have to do ;
She shall be Praised.

It is a Morose *Humour* in some, even Mi-nisters ; that they will not give a due *Com-mendation* to the *Deceased* : whereby they not only offer a seeming Unkindnes to the Dead,

Dead, but do a real Injury to the Living, by discouraging Vertue, and depriving us of the great Instruments of Piety, *good Examples*; which usually are far more effectual Methods of Instruction, than any Precepts; These commonly urging only the Necessity of those Duties, which the Other shew the Possibility and Manner of Performing. But then 'tis a most Unchristian and Uncharitable *Mistake* in those, that think it unlawful to *Commemorate* the Dead, and to Celebrate their Memories: whereas there is no one thing does so much uphold and keep up the Honour and Interest of Religion amongst the Multitude, as the due Observance of those *Anniversaries*, which the Church has, upon this Account, scatter'd throughout the whole course of the Year, would do: and indeed to our Neglect of this in a great Part the present Decay of Religion may rationally be Imputed. Thus in this Age of ours what *Pliny* saith of His, *Postquam desimus facere laudanda, Landari quoq; ineptum putamus.* Since People have left

left off doing things that are Praise-worthy, they look upon *Praise* it self as a silly thing. And possibly the Generality of Hearers themselves are not free from this Fault ; who peradventure may Fancy their Own Life Upbraided, when they hear Anothers Commended. But that the servants of God, which depart this life in his *Faith* and *Fear*, may and must be *Praised*, I shall endeavour to make good upon these three *Grounds*.

I. *In common Justice to the Deceas'd themselves.* Ordinary Civility teaches us to speak well of the Dead. *Nec quicquam Sanctius habet Reverentia Superstitum, quam ut Amisso Venerabiliter Recordetur*; says *Ausonius*, and makes this the ground of the *Parentalia*, which had been ever since *Numa's* time. *Praise*, however it may become the Living, is a just Debt to the deserts of the Dead, who are now got clear out of the reach of Envy ; which, if it have any thing of the Generous in it, will scorn, Vultur-like to prey upon Carcass. Besides,

sides, Christianity lays a greater Obligation upon us ; The *Communion of Saints* is a *Tenet* of our Faith. Now as we ought not to *Pray* To them or For them, so we may and must *Praise* them. This is the least we can do in Return for those great Offices they did the Church *Militant*, while they were with Us, and now do, they are with God : nor have we any other probable way of *Communicating* with them. The *Philosopher* in his *Morals* makes it a Question, whether the Dead are any way Concern'd in what befalls Them or their Posterity after their Decease ; and whether those Honours and Reproaches, which Survivers cast upon them, reach them or no ? and He concludes it after a long debate in the *Affirmative* : not so, he says, as to alter their *State*, but *ουμελλεται τι* to contribute to it. *Tully*, though not absolutely perswaded of an Immortal Soul, as speaking doubtfully and variously of it, yet is constant to this, that He takes a good Name and a Reputation, we leave behind us, to be a kind of *Immortality*. But there is more in

it then so : Our Remembrance of the Saints may be a Means to Improve their Bliss, and Heighten their Rewards to all Eternity. *Abraham*, the Father of the Faithful, hath his Bosom thus daily Inlarg'd for New Comers. Whether the Heirs of the Kingdom are at their first Admission Instated into a full Possession of all their Glory, and kept to that Stint ; I think may be a Doubt. For if the Faculty be perfected by the Object, about which 'tis Conversant ; then the Faculties of those Blessed Ones being continually Employ'd upon an Infinite Object, must needs be Infinitely Perfible, and Capable still of being more and more Inlarg'd, and consequently of receiving still new and further Additions of Glory. Nor only so (This is in Heaven :) but even the Influence of that Example, they leave behind them on Earth, drawing still more and more Souls after them to God, will also add to those Improvements to the End of the World, and bring in a Revenue of Accessory Joys. And would it not be Unjust in us then to deny them

them those Glorious Advantages, which our *Commemoration* and *Imitation* may and ought to give them ?

2. In a due Acknowledgment of Gods Gifts and Graces. The Praise of his Servants redounds to his Glory ; as Water rises to the same height it had in its Well-spring. The Father of Lights gives order, that Our Light, which he communicates to us, *may so shine, that men may see our good Works and Glorifie Him* : nor has he only annexed to our Temporal Services an Eternal weight of Glory hereafter ; but even here in this World is content we should go Shares with him, and be made Partakers of that Glory, we bring into his Infinite Stock. The Servant was justly condemn'd, that put his Master's Talent in a Napkin, and buried it under ground : nor would our Ingratitude be less Inexcusable, should we in silence bury those Gifts he has bestowed upon any his Eminent Servants, that have by his Grace well Employ'd them, and wrap up the Memories of his Saints in the same Shrowd with their Bodies.

Lastly, *For the Benefit of the Living*; and
that two Ways: for their *Instruction*,
and for their *Comfort*.

*For the Instruction of all that are to come
After, 'tis fit the lives of those that have gone
Before should be Remembred.* 'Tis not enough
to have a *Map* of the Country we are Trav-
elling to, unless we have experienc'd *Guids*,
whose Conduct and Directions we may safe-
ly follow. Our way to Heaven does not
lye so ready and plain, that we cannot Miss
it; and here 'tis dangerous to trust to our
own Judgment, and (which was one kind of
ancient *Superstition*) to resolve our selves as
our *Staff* falls: but our surest Course will
be, to observe the Track of others Foot-
steps, and walk in their Faith, and go on in
the beaten Road of *Holy Examples*, for fear
of being either led aside into the untrodden
By-paths of *Schism* and *Separation*, or carri-
ed along in the broad High-way of *Pro-
phaneness* with the mistaking Multitude. As
in a Voyage by Sea the skilful *Pilot*, though
he consult his *Card*, and steer by his *Com-
pass*,

pafs, yet he neglects not the Discoveries, other *Navigators* have made, that have fayl'd those Seas, and given notice of Rocks and Shelves, and describ'd the Coastings and Rhumbs of the whole Course. *Example* gives life to a *Rule*, makes it Intelligible and Practicable. God's bare Commanding us to do any thing is a sufficient Obligation to Obedience ; but when by Others he shews us *How* 'tis to be done, this as it renders it more Easie to Obey, so it puts our Disobedience past all Excuse.

For the Comfort of Survivers that stay behind, the Vertues and Praises of their Deceased friends are to be Recounted; that they may not Mourn and hang down the Head with Despondence, as having no *Hope*. It was the Custom of some *Barbarous Nations* upon the very consideration of the Troubles of this Life, from which Death sets us Free, to attend their Dead with solemn Shouts and Expressions of Joy : but *We*, who have better Assurances, when any of our Relations are delivered from the Sins and Miseries of a Wicked

Wicked and Wretched World, have much greater reason to Rejoyce in their behalf, if by the Testimony of a good Life they have confirm'd those blessed Expectations, Upon which the Hinge of all Religion turns. For in that we Grieve, 'tis for our Own sakes, not for Theirs. 'Tis Our loss, we Lament. They are infinitely Advantaged by the Change. Why then should we repine at their Advancement, wish them back to their Hurt, and be discontented for the want of their Company, who, as *St. Paul* says in another case, *are therefore Departed for a season, that we may Receive them for ever*, if We by following their good Example be found worthy to be Admitted to Them. If it be a Kindness to Them, that our Hearts are touch'd with, we should rather, according to the Apostle's Rule, *Rejoyce with them that Rejoyce*, and not Weep over them, since all Tears are now wiped away from their Eyes. 'Tis usual in great transports of Joy for Tears to burst out: and such should be our Tears over Those, that by

Living

Living well Learnt and Practis'd to *Dye Well*, to flow from Joy as well as Sorrow ; and our Joy that they are in Heaven should far exceed the *Grief* we shew for their leaving Earth. I have read of Parents , that, when their Sons have return'd Conquerors from the *Olympick Games*, could not master their Resentments, but have dyed with excessive Joy. Now, in a Christian sense, to have fought a good Fight, and with a Victorious Faith to overcome the World, how much more considerable a Conquest is it, and how does it deserve our most concern'd Joys ? That in any Friend's case, that Dyes thus, it would become us to say what *S.Thomas* did, when word was brought of *Lazarus* his death, *Come let us go, and Dye with him*. It was Kindly said, and perhaps not Fondly neither. For certainly the most exquisite Felicities of Life are not Comparable to the Advantage of a Holy Death. Let us then upon such Occasions, (as we use, when any Friend alters his Condition to the Better, to *Wish* him Joy ;) Gratulate those
that

that Dye thus in the Lord ; not consider what We have Lost, but what they have Gain'd ; and joyn with Them in singing *Hallelujahs*, Praising them, and Praising God for them, and Praising God with them. *Praise* is a Chearful Exercise ; wherefore let me Entreat, that those *Noble Friends* and *Relations*, who have any Share in this day's Loss, whilst I practically *Apply* to the Duty of the Text in Praising this *Honourable Virtuous Woman* before us, would lay aside their own Concerns, and be Comforted, as they do mean heartily to Joyn with me in the Acknowledgment of her *Praises*.

I would not detain you long, I need not. All that has been, or may be said of the *Virtuous Woman*, belongs to Her. To say all that might be said, would not be the Business of an Hour, but of Days and Weeks. The bare Relation of her Life would make the best *Panegyrick*. I shall gather it up as close as I can, that it may be both Brief and Useful : and That according to

to our former Method, where we treated of the *Fear of God*, which is here given as Her Character.

First as to *Principle*; the Candour of Her Disposition, the Sweetness of her Nature, and the Evenness of her Temper, whereof throughout her whole Life she gave Innumerable Demonstrations. And certainly *Good Nature* (however some Ill-natur'd People, who would pass for the most strictly Religious, may declaim against *It* and all *Morality*) is the best Seed-plot for Piety and all Virtue to thrive in; the Kindliest Soil for the Fruits of the Spirit, *Meekness, Joy, Patience, Gentleness, Long-suffering, Loving-kindness, &c.* which were abundantly seen in all the Instances of her Conversation.

Now because much of This may seem to be Extracted from the Parents, and by Lineal Descent to be derived from the Family; (For *Fortes creantur Fortibus, & Boni Bonis.* Vertues and good Qualities likely run in a Blood) I must so far mention

F

Her

*Her Pedigree, as to give the True Blazonry
of her Virtues.*

She was *Eldest Daughter to His Grace the Duke of Newcastle*, a Person of no less Excellence in His Merit and in His Nature, than he is in his Title; One that has been the most Illustrious Example in all the three Nations of an Acting and Suffering Loyalty. To him, besides His other vast Deserts, the World ow'd this *Excellent Lady*; who being powerfully inclin'd by Instinct and Duty, and Choice to be like Her Noble Father, did so Naturally Resemble Him, and so Affectionately Imitate Him, that She represented the lively Characters of his Soul as well as Feature.

Nor must I omit her *Pious Mother*, a Lady of most Exemplary Charities, from whom She received the first Elements of her Virtuous Education; and Her Noble *Grand-Mother*, the Lady *Ogle*, whose Darling she was; who, to this Lady *JANE* did in her life and at her death give particular Testimonies of an extraordinary Affection,

tion, which were often gratefully remembred and repeated by Her.

From these Advantages of *Birth*, that Natural Principle of *Goodness* flow'd, which being Inlarged by the Moral accessions of Noble Breeding, and Impregnated with Holy Exercises, and the Influences of God's good Spirit, stream'd into all the Faculties of her Soul; by which she became the Absolute Governess of Her own Mind.

She had that Command of Her *Passions*, that it might be questioned, whether she had Any. *Anger* and She were so utter Strangers, that the very Expressions of Dislike from Her were Obliging. *Greatness* and *Goodness* of Mind kept her Soul always in an equal Poise, so that she could never fancy an Injury or an Ill meaning from any one, or be upon any Provocation Exceptional. She knew her self so Innocent and *Good*, that she deserv'd no Ill, and therefore suspected none; and withal She was of so Generous and *Great* a Spirit, that unkindness, if intended, could not reach Her. So

that as on the one hand no body (she ~~be~~
liev'd) would wrong Her, if they could ;
so on the other, (she *resolv'd*) they should
not, if they would. Her soft yielding Com-
pliance back'd with Magnanimity was like
polish'd *Marble*, smooth and strong. She was
seated above the clouded *Atmosphere* of
Worldly Joys and Troubles, even while
she was Here ; and had wrought Her self to
a perfect *Indifference* and *Unconcernedneſs* in
all things, but Her Service of God, and
Kindneſs to her Friends. She had no Value
for the World, nor Over-value for Her
self, who was one of the Best Parts of it.
For as Her *Worth* had set Her Even with
the Greatest ; so Her *Humility* plac'd Her
familiarly with the Meanest : and yet this
attended with so natural a *Becomingness*,
that her very Humility exalted her, and
her Condescensions made her the more Ve-
nerable and Highly Esteemed.

Where the *Passions* are kept in this Aw-
and Order, the *Superior Faculties*, being
clear and undisturb'd, must needs exercise
all

all their *Functions* aright. She took, when Young, special delight in her *Father's Excellent Composures*. And she hath left in Writing a considerable Stock of Excellent ones of Her own, ever spending the time that best pleased Her with her *Pen*. Above all, *Reading* of good Discourses and making of *Pious Meditations* were Her chief and daily Imployment : to which and to Her *Devotions* she was so Constant, that, as she hath fill'd some Volumes with the One ; so for the Other, from her Youth to her late Death-bed she fail'd not of *Prayer* (as I am Informed) thrice a day ; and if Morning or Noon hapned to be omitted, She would make amends at Night, and then to be sure even that Account. Herein lay her solid Satisfaction, in Conversing thus with God, that She lookt upon all Occasions, that Interrupted That, as Impertinent and Uneasie ; and if She had any Quarrel to *this Place*, 'twas this, the Multitude of Formal Visits, which she could not avoid receiving from *London* and returning, that took off her time
from

from these Spiritual Exercises.

This as to her Principle.

Then as to the *Emanations of It* to the Eye and Observation of the World, for we have as yet been but in the *Closet*.

In her *Maiden-state*; Of her Infant-years, which were spent at *Welbeck*, (a place that bears the Proportion and Resemblance of a Court) under the Tuition of her Father and Mother, we have already spoken. We shall now treat of her more *Adult Virtues*.

What *Courage* and *Loyalty*, as the right Daughter of a *General*, as the *Valiant Woman* here spoken of, did she shew, in keeping the Garrison'd House of her Father, where she was left with *One* of her *Noble Sisters*, as a Sharer, in her Virtues and the Misfortunes of Ill times (the *Other* being before that Time Happily bestow'd) amongst the Horrid Circumstances of War, till taken by the Enemy, and there made their Prisoners?

What *Gallantry* of *Charity* at the Re-taking it by the King's Forces, when She became

became Petitioner to save her *Jaylor's* life, whose Treatments, though not Barbarous, yet had been much short of such Civilities, as to Persons of their Age, Tenderness, and Quality were due ?

What *Patience* and *Magnanimity* in all the Disasters of Her *Loyal Family* ; Her Mother's Death, the Loss of my *Lord's* Army, his leaving *England*, His and her Brothers Banishment after and Proscription, and the Seizure of all their Fortunes, besides Her own Personal Sufferings and Un-settlements ?

What *Duty* and *Piety*, when after the *Fiftys* were procur'd, She was inabled to become Sollicitor for her Father and Brothers, when Loyalty was so Criminal, that nothing less would serve then to Except them from Life : when with all Her early Diligences, and Attendances, and Petitions, how humbly and closely soever prosecuted, She could not prevail for Her Father ; Her Brothers only with much difficulty had Pardon for Life ? And then when things

things were grown to that Extremity, that All that could be had from an Enemy was too scant a Support for Her Banisht Father. (I have it from an Excellent Hand, that with great Obligingness gives this Account in Print) She converted Her own *Peculum* of Jewels and Plate (which her Father and Grand-Mother had given Her) into Monies, and sent it over a Token of Affectionate Duty.

Nor stopt Her *Duty* here, but She continued it together with her *Obedience* to her *Married state*: having resolv'd without his Leave and Consent not to change her Condition; nor so neither, without a Liberty from her Intended Husband, out of that Fortune, Her Father's Nobleness had design'd Her, to make him a considerable Present (so I find it Nobly Acknowledg'd by the same Excellent Author(s)) of which *His Grace* (I understand) soon after his *Restauration* no les obligingly with greatest Kindnes of all generous and indearing Expressions Ordered a liberal Return.

And

And then with what *Condescending Prudence* and *Judicious Moderation* did She make her Choice, when having through the Iniquity of the Times observ'd the Desolation made in the Greatest Families, and the little Choice then amongst those Few left of the Higher Nobility, (for She resolved to match with no Family, which had ill-treated her King and Father, how advantageous soever) She suiting her Judgment to her Inclination accepted a *Genileman*, yet One (besides His othe^t *Accomplishments*, and the *Merit* of his most *Affectionate Respects*) of an *Ancient Family* and a very *Noble Descent*, with whose *Principles* and *Fortune* She perswaded her self of *Content*. And she found That perswasion did not deceive Her, having here in *Chelsey* lived these 14 years and few Months, as Well to Her own, as to the great Satisfaction and Joy of every Body else that knew Her.

How willing She ever was to Oblige all persons; how Ready to all good Offices;

how Meek, and Humble, and Charitable, and Familiarly Courteous to Neighbours and all others, let *Fame*, let *Envy* it self speak.

Of her *Charity* to this *Place* I question not but we shall see in a short Time some fair Testimonies erected.

Her *Devotions* she lov'd particularly to make out in Observing the *Fasts* of the Church, as much and as oft, as the tenderness of Her Constitution could well permit.

Next to *Reading* and *Writing* she delighted much in her *Needle*, and hath left great quantities of Work to her Children.

This in short the account of her *Life* in its Healthful time.

We come at last to the sad Scene of her *Sickness* and *Death*, wherein it pleas'd a good God in some measure to answer her desires (who had always a tender Apprehension for *Pain*) that, though the Fits to sorrowful By-standers seem'd [not to be without Pang and Agony, yet were graciously

Alle-

Alleviated to Her by a *Surprise* of her Senses, for the time, and That so Gentle too, as never to cause any Disorder or Indecency. Nor after the Fits, at the return of Spirits, sufficient to give Her liberty of Speech, did She ever (except two of her four last days) complain of *Pain*, which was then violent in her Head, but even then and at all other times of her Sickness, while She had Speech, She used it most in *Devotion*, and in many gentle chearful and obliging Expressions to her *Husband*, *Children*, *Doctors*, and other her mournful *Assistants*.

Particularly in the Three weeks *Interval*, She had, when there were very good hopes of her Recovery, She used often to say, *That though she resigned up Her self wholly to the wise disposal of a good God, yet She being in expectation of being call'd away in her first Fits, look'd upon her Recovery as a gracious kind of Disappointment* (they were Her own Words) *by God Almighty. This She did (She said) not out*

of Discontent at her Sickness, which she thankfully acknowledged tolerable Ease, but (as having conquered this World, and being now in her Passage to a Better) out of her intuition of a glorious Crown, that, She trusted, awaited her in Heaven.

Now, now, was the Time, when all the Powers of Her Soul, all Her Virtues and Graces were Summon'd together, with united force to make up the *Complin* of her *Devotions*; wherein she Profess'd, to the Equal Comfort and Grief of Those that heard Her, her *Confidence* in God, her patient *Submission* to Him, her *Holy Resignation*, her *Indifference* to Life, and her *Preparedness* to Dye. Of which, amongst many others, there were two Remarkable Instances. One to a Reverend Father of our Church, whom she told with great Unconcernedness, as he was discoursing piously to Her, *That she was not afraid to Dye; not that she had or fear'd any Trouble or Discontent here, but that she might Injoy the Blessings of that Better World.* The Other

to

to Her sad and afflicted Husband, whom, as He was at her Bed-side praying to God, that he would restore Her again to Health, that she might Live and Glorifie him, when those, that went down into the Pit, could not Praise him; she stopt Him in his Prayer, and with a comfortable Look and strong Voice (though a great difficulty of Speech had some time before possest Her) said, *She would Glorifie God, whether she lived or dyed:* and then recommended *her Children to His Care:* Who as He did in all her sickness out of a strong *Sympathy* of Love, suitable to His constant Tenderness and Her great Merit, entertain all her Ills with quicker and deeper Resentments (if we may consider Those as Two, who were so nearly One) then if they had been His Own; that those *Epileptick* and *Convulsive* Fits, which seiz'd Her Brain, did at the same time seize His Heart: so after Her Dissolution and the Departure of His Better Soul, He finds no Reason to live, no Joy in life, but This, to look after those living Remains

mains of his Dear and Pious *Deceased*, and to be Paying on that Love, which was Due to Her, in the Indulgent Care of Her Children.

These dear *Children* of Hers, as She had often in her Health, so she did now more frequently in her Sickness Instruct, charging them to apply themselves much to *Reading*, especially to be diligent in constant *Prayers to God*, to be Observant to their *Dear Father*, and transferring that *Obedience* they had to Her self upon Him, to pay Him now a *double Duty*, and to be intirely *Loving* to One another; Then and not else they might assure themselves of all good things from God and their Father. Further injoyning them to be *Respectful* to those that had the charge of them, and ever to give ear to their just and virtuous Advices: and carefully to decline the Company of vain and impertinent Persons.

As it was Her only Trouble in all her *Sickness*, that her Indisposition made Her incapable of giving that Attendance to the *Offices*

ces of Religion, Praying, Meditating, Reading, as she used to do : So in the Close, it was the great Affliction of All about Her, and that, which of any thing She her self shew'd most Sense of, that her Speech Fail'd her : upon the Loss of which she had no other means of Expressing those pious *Ejaculations*, She in her last Sicknes Incessantly poured forth, but by Sighs, and Eyes and Hands listed up to Heaven ; whither She is gone Blest Soul, to increase the number of *Saints*, whom the Church this day Commemorates, and to enter into the Joy of her Saviour, having left Grief behind Her.

Whom in the Whole, as to all *Relations*, as Her *Noble Father* (in Whose Affections if Any had a greater share then Other, it was *She*) in a *Letter* of *His* since her Sicknes Stiles Her *the Best of Daughters* ; so Her *Husband* praises Her for *the Best of Wives* ; Her *Children* rise up and call *the Best of Mothers* ; Her *Servants* (for whose Encouragement and Reward she took care to the Last) own as *the Best of Mistresses* ; Her *Allies* lookt upon *the Best of Friends* ; Those that

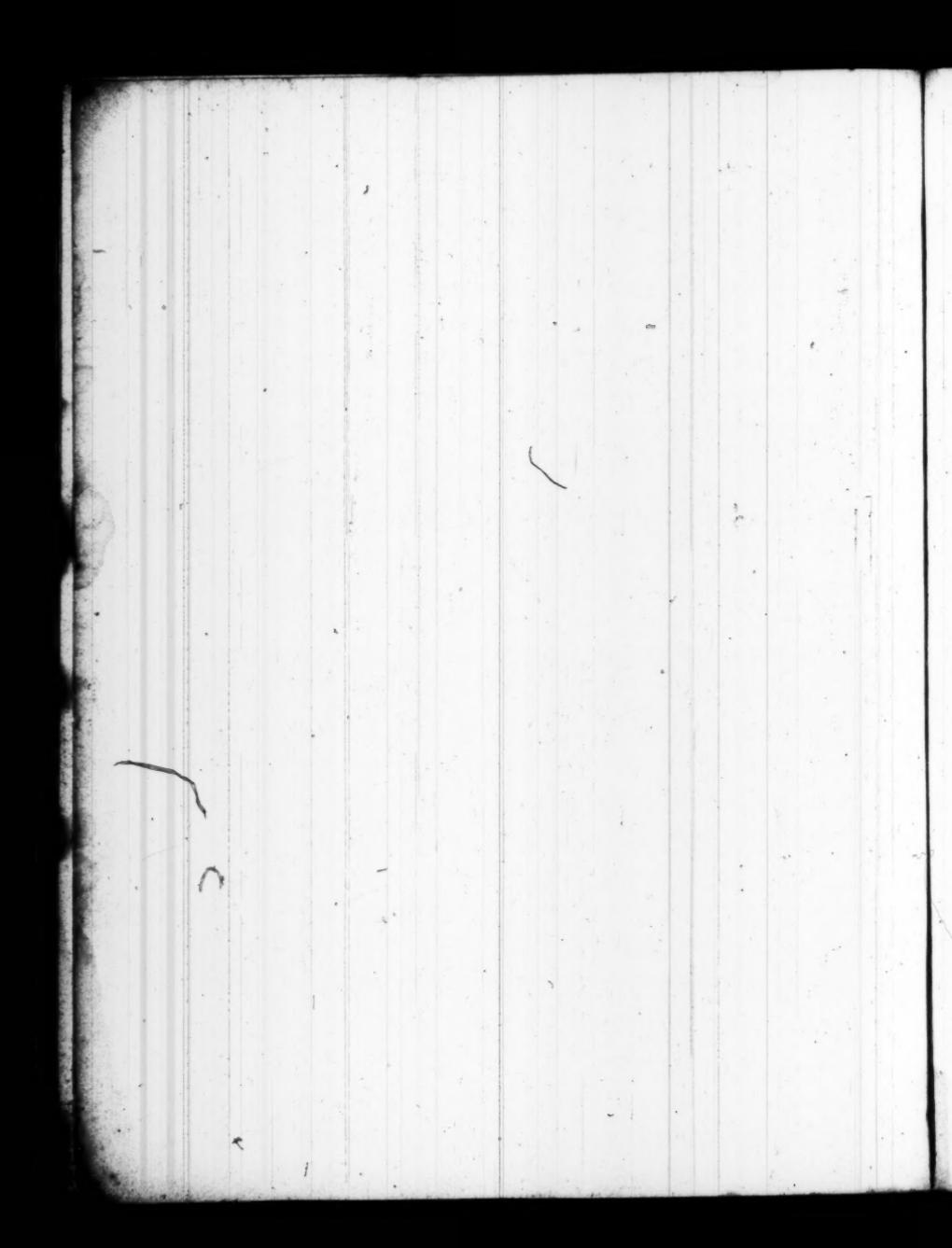
that had the Honour to know Her, *the Best of Acquaintances*; and Those that liv'd near Her, *the Best of Neighbours*.

May We All, that knew *Her*, keep her *Virtues* alive in our Memory, and in our Imitation. May her Worthy and Afflicted *Husband*, as he does, praise *Her*, and with a cheerful gratitude mitigate his Sorrow, and comfort himself with the expectation of a Happy Meeting, when *Her own Works shall Praise her in the Gates of Heaven*. May her *Children*, those Three Noble Plants She hath left behind Her as the dear Pledges of her Memory, rise up and grow up in her Example, and call her *Blessed*. And may the Echo of her *Praises* tend to the setting forth of the *Praise of God*, the *Father of Spirits*, and the *Father of Lights*, from whom cometh every good and perfect Gift. To whom, the Immortal and Ever-blessed, *Three Persons and One God*, We, together with the whole Company of *All his Saints*, ascribe, as is most due, all Honour, *Praise and Glory*, Now and for Ever. Amen.

F I N I S.

AN
E L E G Y
ON THE
DEATH of the THRICE NOBLE
And VERTUOUS LADY
THE
Lady *JANE CHEYN*,
Eldest DAUGHTER to *WILLIAM*
DUKE of *NEWCASTLE*.

By a Person of Quality and Neighbour in Chelsey.



*An Elegy on the Death of the Thrice
Noble and Vertuous Lady the Lady
Jane Cheyne, Eldest Daughter to Willi-
am Duke of Newcastle.*

Dinal the darkness, fearful was the *Night*,
All thoughts were banish'd bord'ring on delight;
Nature wore *Black*, and the *Worlds* beauteous *Eye*
Fled far from the approaching *Tragedy*:

My doubtful *Muse* lay trembling, when the *Knell*
More doleful from the midnight passing *Bell*,
Subtracting hopes addition gave to *Woe*,
Now ripe in *Numbers*, and in *Tears* to flow.

Ye *Chelsey* Fields no more your pleasures boast,
Your greatest *Pride*, is with your *Lady*, lost;
No more cry up your sweet, and healthy *Air*,
Now only fit for such as breath despair;
Of your delightful River brag no more,
Briny its *Waves*, and *Fatal* is its *Shore*;
Not all its *Sands* can count the *Tears* we spilt,
Not all its *Stream* can wash away this guilt.

Farewel (*Dear Lady*) now a blessed *Saint*:
Did not *Religion* on us lay restraint,
Our *Vows* and *Prayers* soon would turned be
From Praying for, to Praying unto *Thee*;
But these as fruitless are, as those are vain;
Thou seelest none, nor pitieſt our pain,
Our Eyes will better shew the *Love* we bore,
Where to lament's more fit, then to implore;

An Elegy on the Death of the

And sorrow sure our loss will most become,
Like losing Gamblers when we count the sum.
Her Noble Birth she from Newcastle took;
High in Bridgewater, and in Bullingbrook:
But she not half so Great as she was Good,
Ow'd her least Praise to her Illustrious blood;
By her intrinsic Worth her Titles rise
More splendid from her Virtues, than Allies;
And she more Honour gave unto their Fames,
Then she derived from their mighty Names,
Yet not puff'd up with Honours Timpany,
Like Stars she less appear'd for being High;
And like them too she freely did dispence
On all beneath her gentle Influence;
So sweetly condescending, as if she
Less then our selves had own'd a Dignity;
Her Goodness did our Modesty besiege,
She never knew where she did not oblige:
Hence at her Ills so common was our grief,
Nothing but hers could perfect our relief;
Tears drown'd our Joy, Joy did from Tears release,
As her Distempers did arise or cease;
And at her Death an Universal groan
Was heard, as if her Fate had been our own.
Since then she's gone, Oh! that I could inherit
One portion of her great Poetick Spirit,
Like him who caught Elijah's Mantle, I
Of Her and Heaven soon would Prophecy:
My Muse should learn to bear a noble Part,
And boundless Grief make regular by Art:
An Art she knew and practis'd so well,
Her Modesty alone could it excell;
Which by concealing doubles her Esteem:
'Tis hard to understand and not to seem.

Wandering

Right Honourable the Lady Jane Cheyne

Wandring abroad small Poets does become,
Great Wits (like Princes) best are seen at home :
And yet her Name might Patronize a Muse
Defying strictest Censure to accuse ;
For whatso'e her Fancies stamp did own,
Was Sterling Coin to be refus'd by none ;
Without allay, and as her self refin'd,
High as her Birth, yet gentle as her mind ;
Where Female sweetnes manly strength did meet,
At once (like Samsons riddle) strong and sweet.

If such her Art, her Nature was the same,
As this her Wit, so that adorn'd her Frame
Mov'd by a Soul so Pious, that might be
Well term'd a Beam of the Divinity ;
Which in her Life, and Actions shone so bright
That We it's Heat perceiv'd, as well as Light ;
Her thousand Graces with a mingled Ray,
Made her Lifes Path seem one pure milky Way ;
Whilst others Splendors only shew their Blots ;
As the Moons Light discovers her own Spots.

Her Passions all to Reason gave the sway,
As she unto her Husband did obey ;
From just Complaisance neither did desist,
'Cause neither were accustom'd to resist ;
Each kept within it's proper bounds, and range,
Serving to vary her, but ne're to change.
Her Humor still in Complaisance did bide,
Ne're ebb'd to Sullenness, nor swell'd to Pride.

In her a Multiply'd Example's gone ;
And many Noble Patterns lost in One :
None more Devout, none was more Chast of Life,
None better Mother, none more loving Wife ;
Three Blessings (Copies of her self) she brought,
Yet was her self the greatest Blessing thought :

Worthy

An Elegy on the Death of the, &c.

Worthy by none, but him to be possest,
Who best deserv'd her, 'cause he lov'd her best ;
Such his affection as in *Truth* extends
Beyond th' Examples of the loving *Friends* :
Her griefs he griev'd, and all her *Pains* he felt,
As if one *Soul* within two *Bodies* dwelt ;
And she from that did part (I'm bold to say)
With less regret then *He* from her away :
With hers *He* would have given up his *Breath*,
And *Love* preserv'd untouched by mighty *Death* :
But that to dare to suffer life might prove
More kindness to the *Pledges* of her *Love*.

Pardon (*Dear Saint*) my *Muses* wandring fire ;
Silence is heard, where's easie to admire :
The praise that him I give (*praise justly due*)
I'm sure you will not think detain'd from you ;
Tis equal to rejoyn, whom cruel Fate
So hardly did attempt to separate.
As you to dye his glory were content,
So may he live your noblest *Monument*.

F I N I S.

